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**CHINESE REPOSITORY.**

VOL. I.—SEPTEMBER, 1832.—No. 5.

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**CANTON, CHINA:**

PRINTED FOR THE PROPRIETORS.



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VOL. I.—CANTON, SEPTEMBER, 1832.—No. 5.

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**REVIEWS.**

**ENCYCLOPEDIA AMERICANA.** *A popular dictionary of arts, sciences, literature, history, politics and biography, brought down to the present time; including a copious collection of original articles in American biography; on the basis of the seventh edition of the German conversations-lexicon.* Edited by FRANCIS LIEBER, assisted by E. WIGGLESWORTH. Philadelphia; Carey and Lea. 1830.

THE article on Canton is the only part of this "popular dictionary," which we wish now particularly to notice. Few, if any, works are so often referred to, or allowed to maintain such high authority, as encyclopedias. Written, as they usually are, by men of the greatest reputation for learning, —and embracing every variety of subjects, they have, indeed, a very just claim to the rank they hold. It becomes the more exceedingly desirable, therefore, that such works should be kept free from incorrect statements; which, when they have once found a place on their pages, are not, usually, soon corrected, and are often the means of great injury. These remarks are applicable to every species of writing, but specially to those of the popular kind, such as the conversations-lexicon, travels, journals, and voyages.

The editor of the *Encyclopædia Americana*, in perfect accordance with the spirit of the times, takes care to show, that his work is a little superior to any thing of the kind that has ever been presented to the public, and that it will be "found satisfactory" where others have been "very deficient." We have no disposition to question these pretensions, nor to practise the "cut-and-dry system" of reviewing; nor yet to intrude our own opinions and statements of facts, except where we can correct error, or add our mite to the general stock of useful knowledge.

"The last half century, particularly the latter part of it," Mr. Lieber very justly remarks, in his preface, "has probably been more fertile in memorable events, and important discoveries and inventions, than any equal period in history. How many extraordinary changes have we witnessed in both hemispheres, as well in politics, in the sciences and in opinions, as in the individuals who have borne a conspicuous part in the affairs of the civilized world during that time! How important have been the results of the numberless voyages of discovery, the revolutions of states, and the wars, which have excited so intense an interest during that period—an interest which has been the more constantly kept up, as the facility of communication between all the branches of the great human family seems, at the same time, to have gone on increasing in proportion to the multitude of events and circumstances which have thus influenced their destiny. Formerly, years would elapse before the most important facts could pass the barriers which an imperfect navigation of the ocean, or a diversity of languages, had thrown between nations. Now, even the petty quarrels and frolics of students in a German or French university find their way, in the course of a few weeks, into the columns of an American newspaper. Then, a century would pass by, before even a Shakspeare was justly estimated beyond the confines of his native land; while

now, we daily find, on title pages, the united names of publishers in three or four different nations, and on both continents. Thus rapidly does knowledge of every kind now diffuse itself over the globe, and extend the circle of civilization."

But the last half century, it should be remembered, has by no means been so fertile in memorable and extraordinary events, among the Chinese and other nations of this further east, as among the christian nations of the west. Reasons can be given why this is so. Liberty and freedom, both intellectual and moral, [are enjoyed here only in] a very limited degree. The spiritual man is darkened, his heart petrified, and his affections—alienated from his fellows and from his maker—are all centred and riveted on that which he calls *his own*. Nor is this all;—more correct accounts must be sent abroad, more just views entertained, and a deeper interest felt by christian philanthropists, generally, before the desired changes can take place. What has caused the abolition of suttees in British India? What is now sweeping away other ancient usages, abhorrent alike to God and man? A wider and more general extension of knowledge, especially of that which has come down to us by divine revelation, will instrumentally accomplish, what no physical force can achieve; and, it may be relied on, when that knowledge shall have spread, like a flood of light, over *this* hemisphere, changes will come in as bright and glorious a train, here, as in any other part of the globe.

We will only add, before proceeding to review the article in question, that we think the work in which it stands is fully equal to any of the class to which it belongs, and that the article itself is a fair specimen of what has been published by modern writers on China: we speak of course, generally, and allow that there may be exceptions. As the article is brief, we quote it entire, that our readers may judge of it for themselves.



“Canton, principal city of the Chinese province of the same name, otherwise called *Quang-tong*, or *Koanton*, is situated in 23 deg. 30 min. N. lat., and 113 deg. 2 min. 45 sec. E. lon., on the banks of the river *Taho*, which is here very wide. This city, distinguished for size, wealth, and a numerous population, is the only seaport in China open to the ships of Europe and America. The estimate of missionaries, that it contains 1,000,000 of inhabitants, is exaggerated. The number is probably nearer 750,000. The circuit of the walls, which are of a moderate height, is over nine miles. Only about a third part, however, of the space enclosed is covered with buildings; the rest is occupied with pleasure-gardens and fish-ponds. The neighbouring country is very charming, hilly towards the east, and presenting, in that quarter, a beautiful prospect. The houses are mostly of one story; but those of the mandarins and principal merchants are high and well built. In every quarter of the town and the suburbs are seen temples and pagodas, containing the images of Chinese gods. The populous streets are long and narrow, paved with flat stones, and adorned at intervals with triumphal arches. Shops line the sides, and an unbroken range of piazza protects the occupants of the houses, as well as foot-passengers, from the rays of the sun. At night, the gates are closed, and bars are thrown across the entrances of the streets.

“The traders express themselves with sufficient fluency in the languages of their European and American customers, with whom they deal almost exclusively, selling them porcelain, lacerated wares, &c. The Americans trade here to a greater extent than any other nation: next to them come the English. The greatest part of the silver, which is carried from America to Europe, eventually circulates through China, by means of the ports of Canton and Batavia, to which large supplies of the productions of the empire are transmitted. The principal articles of export are tea, India ink, varnish, porcelain, rhubarb, silk and nankeen. A company, consisting of 12 or 13 merchants, called the *Cohong*, is established here, by order of the government, for the purpose of purchasing the cargoes of foreign ships, and supplying them with return cargoes of tea, raw silk, &c. This society interferes, undoubtedly, with private trade, but adds greatly to the security of the foreign dealer, as each member is answerable for all the rest.

“Carriages are not used here, but all burdens are transported on bamboo poles laid across the shoulders of men. All the inhabitants of distinction make use of litters. Chinese women are never seen in the streets, and Tartar women but seldom. The European factories, to wit, the Dutch, French, Swedish, Danish and English, are situated on a commodious quay, on the bank of the river. Nearly a league from Canton is the *boat-town*, which consists of about 40,000 barks, of various kinds, arranged close to each other in regular rows, with pas-

sages between them, to allow other vessels to pass. In this manner they form a kind of floating city, the inhabitants of which have no other dwellings, and are prohibited by law from settling on shore. As this is the only emporium in the empire for foreign commerce, which is carried on not only by Europeans and Americans, but also to a great extent by the Chinese themselves, with almost all the ports of India and the eastern archipelago, the number of vessels frequently seen in the river, at once, is said to exceed 5000. An American paper, issued twice a month, called the *Canton Register*, has lately been established at Canton.

“The following table gives the amount of imports from Canton into the ports of the U. States, also the exports of domestic and foreign goods from the U. States to Canton, from 1821 to 1827.

<i>Years.</i>	<i>Imports.</i>	<i>Dom. Exp.</i>	<i>For. Exp.</i>
1821	\$ 3,111,951	\$ 388,535	\$ 3,902,025
1822	5,242,536	429,230	5,506,138
1823	6,511,425	288,375	4,347,686
1824	5,618,502	330,466	4,970,705
1825	7,573,115	160,059	5,410,456
1826	7,422,186	242,451	2,324,193
1827	3,617,183	290,862	3,573,543

“The climate of Canton is healthy, warm in summer, but pretty cold in winter. Provisions, including various luxuries, are abundant.”

To an individual perfectly ignorant of Canton, this account might be “found satisfactory;” but any one at all familiar with the place, might be reminded by it of the pictures of the cow and the horse,—to which the master, when he had completed them, found it necessary to add, ‘this is the cow,’ and ‘this is the horse.’ For if, by some accident, the name and figures which mark the situation of the place should be obliterated from the account, it would be difficult, not to say impossible, to recognize the city from the above quoted description,—almost every sentence of which is more or less erroneous.

In the first place it is stated, that “the city is situated on the banks of the river Tako, which is here very wide.”—The river here is not called Tako (great river), but Choo-keang, “Pearl river;” nor does it much, if at all, exceed fifty rods in width.

The city is, indeed, distinguished for size, wealth, and a numerous population; and (if we except Amoy, which, by some, is supposed to be still open to Spanish ships) is the only port in China to which the ships of Europe and America are admitted to trade.

“The estimate of missionaries, that Canton contains 1,000,000 of inhabitants, is exaggerated. The number is probably nearer 750,000.” But how does it appear that this estimate of missionaries is exaggerated, and that the number is ‘probably’ nearer 750,000?—If, indeed, it be a correct statement, that “only about a third part, of the space enclosed (by the city walls) is covered with buildings,”—then it may be true also, that the “estimate” of missionaries is exaggerated; but that the “pleasure-gardens and fish-ponds” occupy two thirds, or one third, or even one half of one third, we deny. It is often very convenient to make statements, which, though they are most palpably false, it is not easy to prove so, except by placing assertion against assertion; in this way we could *show*, that the “estimate” of the encyclopedist is untrue, and that the number is “probably” nearer 1,000,000. And then, if we should go on to say, that the houses of the city are five, six, or even more stories high (which account would be as near the truth as what is said concerning the “space covered” with buildings), there would be some evidence, according to our own *showing*, that our statement was correct.

The truth in regard to this matter is, that no foreigner knows, or has the means of knowing, what is the exact amount of population in Canton. Du Halde, who wrote about a century ago, says, “the number of inhabitants of Canton is computed to exceed a million of souls.” No man had better means of knowing the truth, in this case, than Du Halde; and, in our opinion, no work, among all those which have been written by foreigners concerning China, is more worthy of credit than his. We are neverthe-



less inclined to the opinion, that Du Halde's statement was, at the time he made it, too great; but when we keep in mind that nearly a century has passed since he published his account; that the population of the empire has been constantly and rapidly increasing, and that, in addition to this, the growing commerce of the port has drawn hither, from the neighbouring country and provinces, numerous persons, who with their families have become permanent inhabitants of the city; also, that the extent of the suburbs has been considerably enlarged;—these and other considerations, which might be mentioned, constrain us to doubt the truth of the statement given in the encyclopedia. But we waive this point and suspend our opinion, until we come to give a particular account of Canton city and its inhabitants.

“The houses are mostly of one story; but those of the mandarins and principal merchants are high”—some of them full two stories!—“and well built. In every quarter of the town and suburbs are seen temples and pagodas.”—There are in the “town and suburbs,” only *three* pagodas, and one of them is a Mohammedan mosque. The temples contain images; the pagodas, properly so called, do not. The difference between the Chinese temple, *meaou*, and pagoda, *ta*, is very remarkable; the meaou is always a low building, and seldom, if ever, has more than one story; the ta is high, and has three, five, and sometimes nine stories. The temple is inhabited,—usually by priests or beggars; the pagoda is always without inhabitant.

The account of “triumphal arches,” and of an “unbroken range of piazza,” is not without some shadow of truth, though it is incorrect. The “arches” in question have, indeed, some resemblance to the triumphal, and so have they likewise to turnpike-gates; and they might as well be called by the one name as the other. These structures have generally inscriptions upon them; but they

are commemorative of meritorious actions, unconnected with victories or conquests. What was intended by the "range of piazza," it is difficult to conjecture, unless it be the narrow space between the shops and the streets, which, guarded by a kind of palisade, affords room for niches,—wherein are placed small jars for burning incense,—but which gives no more protection to foot-passengers than the narrow eaves of an ordinary house.

That the "traders" express themselves with "sufficient fluency,"—not in the "languages" of their foreign customers, but in a jargon which is neither English nor Chinese, we admit; yet, "as this is the only emporium in the empire for foreign commerce, which is carried on, not only by Europeans and Americans, but also to a great extent by the Chinese themselves, with almost all the ports of India and the eastern archipelago,"—and as "the number of vessels frequently seen in the river, at once, is said to exceed 5000," we cannot admit that the Chinese here "deal almost exclusively" with Europeans and Americans. For some centuries past, the Chinese have sent no vessels so far west as Calcutta, and only a very few beyond the straits of Malacca. The whole number of foreign vessels which arrived at the port of Canton, during the last season, did not exceed one hundred.

"The Americans trade here to a greater extent than any other nation; next to them come the English." A few figures will put this matter in a clear light. We give the accounts for four seasons, according to statements which have been prepared here, under the inspection of gentlemen familiar with the trade. The commerce of the Dutch, and other European states, except the English, is small, and need not be brought into the account.

<i>Seasons.</i>	<i>Amer. Imp.</i>	<i>Eng. Imp.</i>	<i>Amer. Exp.</i>	<i>Eng. Exp.</i>
1828-29	\$ 4,065,670	\$ 21,313,526	\$ 3,878,857	\$ 19,360,625
1829-30	4,341,282	22,931,372	4,209,810	21,257,257
1830-31	4,223,476	21,961,754	4,344,548	20,446,699
1831-32	5,531,807	20,536,227	5,999,731	17,767,486

We wonder that the writer, who prepared this account of Canton, did not allow the Americans the accommodations of a factory, since he would make them "trade here to a greater extent than any other nation." And we are surprised that the learned and able editor should have allowed such an article to escape his notice. By a reference to any gentleman, who had ever visited the place, or who had any knowledge of the "China trade," the principal errors could have been easily corrected.

The "inhabitants of distinction" make use of sedans—not "litters;" and Chinese, as well as Tartar women, are sometimes seen in the streets. The *boat-town*, "nearly a league from Canton," is quite out of place. The river runs parallel to the wall on the south side of the city, and distant from it not more than thirty or forty rods; it is on the waters of this river, and directly opposite to "the town and suburbs," that the "floating city" is situated; so that, instead of being three miles, it is scarcely a stone's-throw from that which occupies *terra firma*. The inhabitants of these 40,000 "barks" are not, and but a few of them ever were, "prohibited by law from settling on shore." A great majority of the "barks," we may remark in passing, are nothing more than little *tanka* ("egg-house") boats, containing only four or five poor women and children. The "American paper," issued twice a month, called the *Canton Register*, "which has lately been established" here, was commenced in the autumn of 1827; and except the editorial department, for a few weeks, the work has never been in the hands of Americans.

We might extend this critique, and point out other errors; but we deem it unnecessary, inasmuch as we expect soon to traverse the same ground, and will then lay before our readers such accounts concerning the 'provincial city,' as the interest of the subject, and the circumstances of the case seem to require.

## CHINESE COLONIES.

*Ta-tsing wan-neen yih-tung King-wei Yu-too*,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta-tsing Dynasty—may it last for ever."  
By LE MING-CHE TSING-LAE.\*

THE GOVERNMENT OF ELE includes Soungaria and Eastern Turkestan, which are separated from each other by the chain of Teen-shan. Its boundary on the north is the Altai chain, which divides Soungaria from the territory of the Hassacks or Kirghis of Independent Tartary:—the Chamar mountains and the river Irtysh, on the north-east, separate it from Mongolia:—on the east, an imaginary line divides between the Ele government and those parts of Soungaria and Turkestan which have been attached to China:—the Kwanlun mountains and desert of Cobi, on the south, separate Turkestan from Thibet:—and on the west, the Belour mountains divide it from the independent tribes of Bukharia. On the side of the Hassacks or Kirghis, Ele is entirely open.

The city of Ele, or Hwuy-yuen-ching, was formerly the capital of the Soungars, when their state was powerful, and possessed dominion over Turkestan. It still retains its rank, being the seat of the Tseangkeun or general, who has the chief authority of the whole government of Ele. Secondary, but not wholly subordinate, to him, are military residents of considerable rank, in each canton and principal city; and these delegate their authority,—in Soungaria, to inferior military officers, and in Turkestan, to native officers called *Begs*.

The *Soungarian* or northern portion of the government is of small extent, including only three cantons, *viz.* Ele (or Ili) in the west, Tarbagatai in the north, and Kour-khara-ousou between Ele and Oroumtchi. The cantons of Barkoul and Oroumtchi, with their dependencie, were attached by Keenlung to Kansuh province, Barkoul receiving the name of Chin-se-foo, and Oroumtchi that of Teih-hwa-chow. All these cantons are occupied chiefly by resident soldiery, that is, by soldiers who are settled down on the soil, with their families, the sons being required to inherit their fathers' profession together with their lands. These are descendants of Mantchous, Chinese, Solons, Chahars, Eluths, and others, removed from their respective countries, at the period when Soungaria was depopulated by Keenlung. There are likewise other troops, stationed in the country for limited periods; also, convicts transported from all the

\* (Continued from page 121.)



provinces of China and Mantchouria; tribes of Hassacks, Tourgouths, &c.; and Chinese colonists.

*Eastern Turkestan*, or Little Bukharia, the territory of "the eight Mohammedan cities," was subdued by the Emperor Keenlung, in 1758, shortly after his final conquest of Soungaria. He named it Sin-keang, the country of the new frontier. It was formerly possessed by the Ouigours, an ancient Turkish race: other tribes of Turkish origin occupied the country after them, and still exist in the cantons of Hami and Tourfan. The eight cities of Turkestan are now indeed occupied by *Sarti* or Bukharians, of Persian origin; but these are not the original inhabitants of the country; and therefore Turkestan seems a more appropriate name for the whole region, than Little Bukharia, by which name it is generally known in Europe.

That part of Turkestan which belongs to the government of Ele contains seven cantons: the city of Yingkeshar, depending on Cashgar, being added to the number of chief cities of the cantons, completes the sum of "eight Mohammedan cities," subdued by the Emperor Keenlung. These are, Harashar, Kontehay, Aksou, Oushi, Cashgar, Yingkeshar, Yerkiang or Yarkand, and Khoten. Hami and Tourfan (with Pitshan), on the west of these, submitted at a much earlier period, and were united to Barkoul or Chin-se-foo; being suffered, however, to retain the native feudal form of government. Until the last insurrection in 1830-31, Cashgar was the chief of these cities, but Yerkiang has now taken its place, being considered a better situation for the general superintendence of the other cities, and less exposed to the incursions of foreign tribes. Turkestan, like Soungaria, includes several tribes of Tourgouths, Eluths, &c.: these are for the most part Mongols, who in time of war emigrated to Russia, but on the restoration of peace returned and submitted to China.

*The Rivers* of Soungaria and Turkestan are neither numerous nor large. In Soungaria the principal is the Ele, which rises in the Teen-shan, and passing the city of Ele, runs northward into the territory of the Hassacks, where it discharges itself into the Balkashi-nor.—In Turkestan the chief rivers are—the Tarim, which rising in the western frontier, runs eastward into Lob-nor; the Cashgar, Yerkiang, and Khoten rivers, which rise in the west and south, and flow into the Tarim; and the Tehooltoos, which has its source in the Teen-shan, and flows south-eastward, into the Posteng-nor, at Harashar. The Yuhlung-hash and Khara-hash, branches of the Khoten river, possess large quantities of beautiful jade stone. The rivers of Turkestan have in general an eastern course, those of Soungaria a north-western; but the mountain streams of the Teen-shan, in Kour-khara-ousou and Oroumtchi run due north, into an extensive marsh, called Wei-hoo, the reed-lake, so named because of its being overgrown with reeds.

The Lakes of Soungaria are the Hasalbash, and Zausan, on the borders of Kobdo; and the Alak-tugul and Timourtau on the Hassack frontier. The lake Balkash is a little to the west of the government of Ele, in the territory of the Hassacks.—The two principal lakes of Turkestan are the Lob-nor and Posteng-nor, on the south of Harashar and Tourfan.

The Mountains of Soungaria and Turkestan are the Teen-shan or Celestial mountains,\* and the Belour-tagh, called in Chinese the Tsung-ling or onion mountains. The Teen-shan range commences a little to the north-east of Hami; Humboldt, however, supposes a chain of mountains in Mongolia, north of the Ortois tribes, to be a continuation of it, to the eastward. From Hami the chain runs westward, in the parallel of 42 deg. north, separating the whole of Soungaria from Turkestan. It then enters Great Bukharia, and turns to the south, where it is lost in countries unknown to the Chinese. Many mountains of this chain are very remarkable: the most so is the formidable glacier of Monsar dabahn,† between Ele and Aksou, which is very minutely described by Timkowski, in his Travels of the Russian mission to China. Some of these mountains have anciently been the craters of volcanoes, as appears from old Chinese books, quoted by MM. Remusat and Klaproth.—The Bolor or Belour tagh runs north and south, from the Nan-shan or Kwantun to the Teen-shan, being broken only on the north, by the Cashgar dabahn, on the side of the foreign principedom of Antelien or Andzijan.‡

The sandy desert of Cobi is a striking feature in the geography of Mongolia and Turkestan. It commences in the eastern frontier of Mongolia, and stretches south-westward to the farther frontier of Turkestan, separating northern from southern Mongolia, and bounding on the north the whole of Koko-nor and Thibet. On the east of Turkestan, the desert widens considerably, and though broken by some extensive oases, sends forth a long branch towards the north-west, as far almost as Kobdo. To the north of Koko-nor it assumes its most terrific appearance, being covered with a semi-transparent stone, and rendered insufferably hot, by the constant reflection of the sun's rays, from numerous mountains of sand. On the south of Tourfan and Harashar, the country is comparatively fertile and pleasant, but uninhabited. Towards Yerkiang and Kho-ten, Cobi gradually terminates.

\* In Mongol and Soungarian, Tengkiri. They are also called the Ak-tagh or snowy mountains, in Chinese Seue-shan; and by Europeans they are erroneously denominated the Alak mountains. The Turkestans name them Mooz-tagh.

† Dabahn signifies a pass among the mountains; tagh, a chain of mountains.

‡ The brief campaign in Turkestan, last year, was in consequence of an incursion of the Andzijan, whose tea trade had been oppressed by the military resident at Cashgar.

The soil of Turkestan is very fertile, and affords abundant pasturage, particularly in the cantons of Harashar and Akson. Soungaria is more mountainous and barren. In Yerkiang there are hills composed entirely of jade stone, but the best kind is found on rocky projections and the summits of mountains. The Belour mountains abound in rubies, lazulite, and turquoise. And Turkestan affords considerable quantities of copper, salt-petre, and sulphur: the former is coined at Oushi, and the latter two are sent to Ele, to be made into gunpowder.

THIBET is perhaps the least known of all the countries of central Asia,—although not a little has, at various times, been written concerning it. We hesitated, at first, whether to include it among the colonial possessions of China or not; but our map plainly points it out as a colony; as does also the form of its government.

The name Thibet is derived from the native name Tou-p'ho, afterwards corrupted to Tou-fan and Toubet. The country is otherwise called Tangout; but in Chinese it is usually denominated Se-tsang, i. e. western Tsang. It bears also several other names, such as Boutan and Baran-tola;\* and by a corruption it was formerly called Ous-tsang, from an improper junction of the names of its two provinces Oui and Tsang. In its full extent, Thibet comprises nearly twenty-five degrees of longitude, and above eight of latitude. Its boundaries on the north are Tsing-hae, or Koko-nor, and the dependencies of Ele in East Turkestan, extending half way across the desert of Cobi; on the east it is continuous with Szechuen and Yunnan; on the south, with the tribes Noo-e and Simang-heung, and the kingdom of Gorka; and on the west, with the countries of Badakshan in Great Bukharia and Kashmere in Hindostan.

The present divisions of Thibet are two, Tseen-tsang and How-tsang, or anterior and ulterior Thibet, otherwise called Oui, or Wei, and Tsang. Wei, or anterior Thibet, is that part bordering on China, the capital of which is Lassa (more correctly written H'lassa), the residence of the Dalai-lama. This province contains eight cantons, viz. H'lassa,—to the east of H'lassa, Chamdo or Tsiando, Shobando, Podzoung, H'lari, and Kiangta,—and to the west thereof, Chashi, and Kiangmin. It includes, also, thirty-nine feudal townships, called *Tooszes*, which lie towards the north, bordering on some similar townships in the country of Koko-nor.—Tsang, or ulterior Thibet, is on the west of the other division, from which it is separated in about the 28th degree of longitude west from Peking. Its capital is Chashi-lounbou, the residence of the Bantchin-erdeni;—besides which it com-

\* Boutan is, correctly speaking, a distinct country, on the south of Thibet. Baran-tola, which signifies the country on the right, is the name given to Thibet by the Mongols.

prises six other cantons, all situated to the west of the capital. The names of their chief towns are,—Dingghie,\* Jonghia, Nielan or Ngialan, Dsiloung, Dsounggar, and Ari or Ngari.

The province of Wei, or anterior Thibet, was formerly divided into two parts, K'ham and Wei, K'ham being then called anterior, and Wei, central Thibet. Ulterior Thibet is also divided by some into Tsang and Ari, the latter being the most western portion. But the division into two provinces, given above, is now the more correct one.

These two provinces are under the direction of two *Ta-chin* or great ministers, sent from the Imperial cabinet called *Nuy-ko*, at Peking; and of two Thibetian high priests, called Dalai-lama and Bantchin-erdeni. The ministerial residents govern both provinces *conjointly*, consulting *only* with the Dalai-lama for the affairs of anterior Thibet, and *only* with the Bantchin-erdeni for those of ulterior Thibet. All appointments to offices of the government, and to titles of nobility, must obtain the knowledge and consent of the Chinese officers. But in minor matters the residents do not interfere, leaving such affairs to the secular deputies of the high priests, called *Tepa* or *D'heba*; for the sacred character of the two lama dignitaries forbids their handling secular concerns themselves. The government of the thirty-nine feudal townships, or *Tooszes*, in anterior Thibet, and of the *Tamuh* or Dam Mongols, inhabiting the whole northern frontier, is entirely in the hands of the residents, unconnected with either of the high priests. The residents have their court, with the Dalai-lama, at H'lasa, which is but a short distance from Chashi-lounbou, the capital of the Bantchin-erdeni.

Thibet had relations with the Chinese Empire, at a very early period of its history, but it was not until the succession of the Tang dynasty, about the seventh or eighth century, that any close connection existed between the two countries. The introduction of Buddhism into China, under that dynasty, brought Thibet into considerable notice; and from that period, each successive *Gialbo*,† or king of the country, began to aspire to be connected, by marriage, with the Imperial line of China. Under many changes and reverses (which are foreign to our present subject), Thibet continued to maintain some degree of independence, nor ever entirely lost the title of *Gialbo*, until nearly a century after she had submitted wholly to China in the reign of Kanghe. And it was not till the reign of Keenlung, when the last who bore that title had revolted, that it was finally abolished. When this event took place, the tributary dominion of the country was given to the Dalai-lama, who had before possessed a large share of authority. But his gov-

\* This appears to be the most correct reading, but in the maps it is written reversed. Ghieding.

† This word is written in Chinese Tsan-poo.—Morrison's dictionary. Nos. 10468 and 8628.



ernment not corresponding with the Emperor's wishes, and the country having again revolted, the present form was established towards the close of Keenlung's reign, about the period when the English embassy under Lord Macartney was in China.\*

The Lamas of Thibet and Mongolia are not merely a race of priests, unconnected with and disregarded by the government, like the priests of Budha and of Laou-keun (or the Taon sect), in China. The latter belong, usually, to private establishments, monasteries, and temples, and possess no rank or superiority over the people generally. But the Lamas form a public body, acknowledged, and in part maintained by the government; and are of various ranks,—from the Dalai-lama, who claims equality with, and even superiority to, the khans of Mongolia, down to the crowd of *Bante*, who by offering themselves as servants and scholars to the lamas, become candidates for attaining in time a higher degree of priesthood. The chief distinction between the several classes of Lamas is,—of those who are *Koubilkan*, i. e. are the avatars or incarnations of some living, indwelling, divinity, and those who are mere men, hoping by their merits to attain a higher grade of existence after death. At the head of the first class are the Dalai-lama and Bantehin-erdeni, who are independent of each other, in their respective domains, and of nearly equal rank in point of fact, though in general opinion the Dalai-lama is much superior to all other individuals. He is considered as the habitation of Budha himself, and his ordinary abode is called Budhala, or the hill of Budha. Next to these two are the Koutouktous, of whom there are several to be found in Mongolia, as well as in Thibet. There is also a third class, called Shaboloung which is considered *Koubilkan*. On the death of a lama who is *Koubilkan*, the divine essence removes to some other individual, generally, if not always, a child. Formerly, an officer of the Dalai-lama was always employed to find out in whom the god had taken his abode; but the Emperor Keenlung, perceiving the trickery and deceit necessarily incident to this system, made enactments to regulate the finding out of the favoured individual, by a number of principal lamas, both in Thibet, Mongolia, and Peking. The relatives of *Koubilkan* lamas cannot become *Koubilkan*.—The inferior class of lamas includes numerous grades, nearly resembling the budhist priests of China, in power and relative rank, each over their inferiors.—The heads of large establishments of la-

\* M. Timkowski, an envoy from the Russian court to Peking, in 1820-21, states it as his opinion, derived from what he heard while at that capital, that the victorious conclusion of the revolt in Thibet, taking place while this embassy was at the Imperial court, was injurious to Lord Macartney's success; for that the Embassy was dismissed, somewhat abruptly, very soon after the news of victory had reached Peking.

mas are called Kanbou or Kianbou; and rank sometimes with the Koutouktous. Not only the relative rank of each class of lamas, but also the precedence of the several lamas of one class, is settled by minute Imperial enactments.

We have entered thus into detail respecting the priesthood of Thibet, because the superior class of these lamas form a kind of nobility in their own country, and have, in general, a considerable number of people subject to their direction. There are also a few classes of secular nobility, whose appointment and succession, like that of the lamas, is under the control of the two ministerial residents and the two high priests of Thibet. The chief of these are the Kobloun, of whom there are four, holding government over the four\* provinces of Thibet. Lamas holding secular office are not permitted to wear the official button or top-knob to their caps.

*Rivers.* Thibet, like Koko-nor, is watered by several large rivers, and also by a great number of minor streams. In particular, it gives rise to the great river of Burmah—the Irrawaddy or Errabatty, named in Thibet the Yarou-tsangbo,—and to the Ganga, formerly supposed to be the Ganges, but now generally considered as the source of the Indus. The Bo-tsangbo or Gakbo-tsangbo, the Khara-ouson or Noo-keang, the Lantsang-keang, the Mou-tchon, and the Peng-tchon, also have their origin in Thibet.

The Yarou-tsangbo-tchou, or Irrawaddy, is the chief river of Thibet. Its source is in the Tam-tchouk hills, a branch of the chain of Kentaisse or Kangtise-ri, on the eastern frontier of Ari. Thence it flows, almost in the same parallel from east to west, for about 15 degrees, through the whole extent of Tsang and Wei; passing on the north of Chashi-lounbou, and the south of H'lassa. As it flows from the province of Wei into that of Kham, it turns a little southward, and enters H'lokba, on the west of the Noo-e tribes; thence it passes for a short distance through Yunnan, and enters Burmah; where it flows in a S. S. W. course, till it falls into the sea near Martaban. The Yarou-tsangbo was supposed by Major Rennell, in 1765, to be connected with the Berhampooter; and most geographers, since that time, have followed his conjecture, in preference to the more correct one of D'Anville. It is evident, however, from Chinese works, and from a variety of circumstances, that the Yarou-tsangbo is the Irrawaddy of Burmah; and it is probable that the Berhampooter has its origin in the Brahma-kound, among the barbarous and almost unknown tribes on the south of Thibet,

\* The manner in which Thibet is divided into four provinces, K'ham, Wei, Tsang, and Ari, has been already shewn, page 174. Though the division into two provinces is, as there stated, the most correct, being that adopted by the Chinese government, yet this other division appears to be also admitted, in this particular instance, on account of the Kobloun having been a very ancient title in Thibet.

whose country is watered by the Yaron-tsangbo. Perhaps, also, the Mou-tchou, which rises on the south-east of the lake Yamorouk or Palte, joins the Berhampooter, not far from its source.

The Ganga has two sources, Lang-tchou and La-tchou; the former of which rises in the lake Mapam-dalai, north of the mountains of Kangtise, or Kentaise, between the provinces of Tsang and Ari, in about the 30th parallel of latitude; the other rises a little farther northward, in the Senkeh hills. These two streams, after flowing about six degrees westward, nearly parallel to each other, in the province of Ari, or Ladak, meet and receive the name of Ganga. Thence the Ganga takes a southern direction, for a distance of 100 or 120 miles, and afterwards turns and runs eastward, in a more serpentine course, till it reaches the longitude of its source. It then flows south-eastward, into the kingdom of Gorka.

The Bo-tsangbo, Khara-ousou and Lantsang-keang, all flow in a S. S. E. direction, into Yunnan, where they assume other names. The Bo-tsangbo takes the name of Lung-chuen-keang; the Khara-ousou that of Noo, and afterwards Loo-keang; and the Lantsang that of Kew-lung-keang. The two former pass southward into Burmah, and the latter south-eastward into Camboja.—The Mou-tchou rises on the S. E. of the lake Palte, and appears to join the Berhampooter, though it is said by the Chinese, to flow into the Yaron-tsangbo. Formerly, it was regarded as the source of the Berhampooter. The Peng-tchou is a considerable river, on the south of Yaron-tsongbo, in the province of Tsang: it flows southward, into the kingdom of Gorka.

Of the numerous *lakes* of Thibet, the Tengkiri-nor (erroneously written Terkiri) is the largest:—it is situated to the north of H'lassa, in the province of Wei. In its neighbourhood are numerous small lakes, extending northward into Koko-nor, the largest of which, the Boukha and Khara, give rise to the river Khara-ousou. The lake Yamorouk is on the south of H'lassa: it is remarkable, from its resemblance to a river, flowing in a circle; its centre being occupied by a large island, which leaves only a channel all round, between its shores and the margin of the lake.—The chief lakes of ulterior Thibet are the Yik and Paha, at the southern extremity of the great desert of Cobi. They are entirely isolated, as it respects any other lakes or rivers; but are connected with each other by a stream of considerable size, on each side of which, for some distance north and south, are a multitude of small marshy lakes or meres. The lakes Mapam-dalai and Langga-nor are also in ulterior Thibet, they give rise to the principal source of the Ganga. The above are the chief,—but there are likewise numerous other inferior lakes, in both the divisions or provinces of Thibet.

*Mountains.* Thibet is not only a very elevated, but also a mountainous country. But if we can rely on Chinese authorities, it does not possess any of those lofty and extensive ranges of mountains, which are commonly represented as forming one of its most prominent features. If, indeed, with Malte-Brun, we include the kingdoms of Boutan, Nepaul, and Gorka among the component parts of Thibet, then we must acknowledge it to possess the most majestic and lofty mountains in the world,—the great Himalaya chain, which forms the southern support of all the elevated tracts of central Asia. But as these kingdoms do not appertain either to the Dalai-lama or the Bantchin-erdeni, nor yet are in any way comprehended among the possessions of China, they do not come within our present province. We therefore confine our remarks to those mountains which we find laid down with certainty in our maps.

The principal of these are the following: the Nonikhoun-oubashi chain, situated on the north of H'lassa, from whence it stretches north-eastward, to the frontiers of Koko-nor;—the Langbou mountains, on the north of Chashi-lounbou;—the Chour-moutsang-la chain, on the north of Dingghie, Jounghia, and Nielan and south-east of Chashi-lounbou;—and the Kangtise or Kentaisse chain, on the north of Ari, with its branches, the Sengkeh and Langtsien mountains; the former of which is on the north, and the latter on the south of the main chain. All these mountains give rise to various branches and tributaries of the Yarou-tsangbo.

The great elevation of Thibet renders its climate extremely cold; and its mountainous nature does not admit of much fertility in the soil. It is a country which has hitherto been but very little known, and which therefore presents a wide field for geographical and scientific research.

We have thus turned the attention of our readers to each of the extensive territories, which, as they form part of the Chinese possessions, are delineated on the map before us. We have hastily run over the names of the places it enumerates, and the remarks of its chorographer, making such additional observations as occurred to us, from the perusal of other works. And we have found no reason to complain of its inaccuracy: on the contrary, when we consider it as a whole, and compare it with other maps, whether native or foreign, we cannot, we think, bestow too much praise on its author. It certainly is not nearly so complete (nor could it be expected that it should be so complete) as the valuable MS. atlas, in the Hon. E. I. Company's library, which was mentioned in our second number. But it has given us a far better idea of the form, extent, and geographical features of this great empire, than the disjointed maps of an atlas can possibly do. It presents at once to our view, the whole empire, in all its vast



extent; and this is what no other map has hitherto accomplished so correctly.

When we regard these spacious dominions,—when we consider the immense extent of them, and the enormous amount of population (in our opinion by no means exaggerated) which they are stated to contain;—when it is remembered, that these vast and populous countries are yet under the delusions of *satan*,—and that their innumerable inhabitants, with the “one man” who governs them, and has their persons and property at his command, are yet living in ignorance of the true God, and at enmity to the Lord Jesus Christ, whom he has sent;—when these things, we say, are duly considered,—who is not ready to sigh and weep over the desolations which sin and *satan* have made in the world? When, again, we look not only on China and her immediate dominions, but passing beyond these—alone so vast,—we see all her host of tributary states, and those kingdoms which, though not brought to kneel before the throne of her sovereigns, yet pay homage to her language and her literature;—when we see all these kingdoms and states involved in the same thick Egyptian darkness, and equally ignorant of their Creator:—and when we further behold all these widespread empires, states, and kingdoms, shut out against the light of the gospel, and closed against the admission of science and civilization; and see Christian ministers and teachers (few though they be) stopped at the threshold of their gates, unable to enter;—are we not ready to give up in despair the hope of their conversion, and to conclude that “God has given them over to a reprobate mind,” to bring upon themselves their own destruction? If such is ever the nature of our feelings, and such the low state of our hopes, we should turn to the blessed promises of assistance which are contained in holy writ. We should remember that all the ends of the earth are given to Christ,—that his kingdom shall be established over the world, wherever the voice of man is heard,—and that “to him every knee shall bow,” whether in heaven or on earth. And when any of the ministers of Christ are tempted to exclaim, “who is sufficient for these things?” they should recall to their memory Christ’s injunction, and should “pray the Lord of the harvest, that he would send forth more labourers into his harvest.” And knowing that God has promised, that he will hear and answer such requests, they should go on their way rejoicing.

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*Journal of a residence in Siam, and of a voyage  
along the coast of China to Mantchou Tartary,  
by the Rev. CHARLES GUTZLAFF.*

(Concluded from page 140.)

In the afternoon, Sept. 22d, we passed a grove, on the left bank of the river Pei-ho, which is said to have been visited by the Emperor Keenlung. It contains a few houses, but is at present a mere jungle. On the opposite bank we observed a shop, having a sign with this inscription, written in large capitals, *Idols and Budhas of all descriptions newly made and repaired.* This sign told plainly the condition of the people around me, and called forth earnest intercession on their behalf.

The scene, as we approached Teentsin, became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we, at length, came to anchor in the suburbs of the city, in a line with several junks lately arrived from Soakah, and were saluted by the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *scen-sang*—"teacher," or "doctor;" and, on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who, a long time before, had received medicines and books,—for which they still seemed very grateful. They lauded

my noble conduct in leaving off barbarian customs, and in escaping from the land of barbarians, to come under the shield of the "son of heaven." They approved of my design in not only benefiting some straggling rascals (according to their own expression) in the out-ports of China, but in coming also a great distance, to assist the faithful subjects of the celestial empire. They knew even that *seen-sang neang*, "the lady teacher" (my late wife), had died; and condoled with me on account of my irreparable loss.

It very soon appeared that I was known here as a missionary, as well as in Siam; and hence I thought it my duty to act boldly, but at the same time with prudence. Some captains and pilots, afflicted either with diseased eyes, or with rheumatism, were my first patients. They lived in a miserable hovel near the banks of the river, and were preparing to smoke the "delicious drug," when I entered, and upbraided them sharply for their licentiousness. From my severe remarks on their conduct, they concluded, that I had some remedy for the use of the drug, and intimated their opinion to others. The success of my first practice gained me the esteem and friendship of a whole clan or tribe of the Chinese, who never ceased to importune me to cure their natural or imaginary physical defects. The diseases of the poorer classes, here, seemed as numerous as in any part of India. They generally complained of the unskilfulness of their doctors, whose blunders I had frequently to correct. Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which must be gained from dissection, the Chinese regard as founded on

metaphysical speculations, and not in truth. Their materia medica is confined chiefly to herbs, which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect by mixing them up as they do,—often sixty or seventy in one dose. They generally foretell the precise time of the patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect.

Kam-sea, a merchant of considerable property from Fuhkeen, and a resident at Teentsin, invited me to his house; this was on the 15th of the 8th moon, and consequently during the *Chung-tsew*\* festival. Mandarins in great numbers hastened to the temples; priests dressed in black,—friars and nuns clothed in rags; and an immense number of beggars paraded the streets; and when I passed, filled the air with their importunate cries. All the avenues were thronged; and in the shops,—generally filled with Chinese manufactures, but sometimes also with European commodities,—trade seemed to be brisk. The town, which stretches several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved; and

\* That is, the festival of middle-autumn. This is a very great festival among the Chinese, and is observed partially throughout the whole month, by sending presents of cakes and fruit, from one person to another; but it is chiefly celebrated on the 15th and 16th days: on the 15th, oblations are made to the moon, and on the 16th, the people and children amuse themselves with what they call "pursuing the moon." The legend respecting this popular festival is, that an Emperor of the Tang dynasty being led, one night, to the palace of the moon, saw there an assembly of nymphs, playing on instruments of music; and, on his return, commanded persons to dress and sing, in imitation of what he had seen.



the houses are built of mud; but within they are well furnished, with accommodations in the best Chinese style. A great many of the shop-keepers, and some of the most wealthy people in the place, are from Fuhkeen; and the native merchants, though well trained to their business, are outdone by the superior skill of the traders from the south.

Kam-sea's house is situated in the middle of the city, and is well furnished; he received me cordially, and offered me a commodious room. The crowd of people at his house was great, and many questions were asked by them concerning me; but as the Fuhkeen men acknowledged me to be their fellow-citizen, these questions were easily set at rest. A mandarin of high rank, who heard of my arrival, said, "This man, though a stranger, is a true Chinese; and, as several persons seem anxious to prevent his going up to the capital, I will give him a passport, for it would be wrong, that, after having come all the way from Siam, he should not see the *"dragon's face."*

The curiosity to see me was, during several days, very great; and the captain's anxiety much increased, when he saw that I attracted the attention of so many individuals. There were some, who even muttered that I had come to make a map of the country, in order to become the leader in a premeditated assault on the empire. Yet all these objections were soon silenced, when I opened my medicine chest, and with a liberal hand supplied every applicant. God, in his mercy, bestowed a blessing on these exertions, and gave me favour in the eyes of the people. Several persons of rank and influence paid me frequent visits, and held long conversations with me. They were polite and even servile in their manners. Their inquiries, most of them trivial, were principally directed to Siam; and their remarks concerning Europe were exceedingly childish. The concourse of people became so great, at length, that I was obliged to hide myself.

A gentleman, who lived opposite to the house where I resided, wishing to purchase me from the captain, with a view to attract customers by my presence, offered to pay for me the sum of 2000 taels of silver (about 2700 dollars). My patients had now become so numerous as to engross all my attention; from very early in the morning till late at night, I was constantly beset by them, and often severely tried. Yet I had frequent opportunities of making known to them the doctrines of the gospel, and of pointing out the way of eternal life.

It had been my intention to proceed from Teen-tsin up to Peking, a journey which is made in two days. To effect this, it would have been necessary to learn the dialect spoken in this province, and to have obtained the acquaintance of some persons, resident at the capital. For the accomplishment of the first, there was not sufficient time, unless I should resolve to abandon the junk in which I had arrived, and to stay over the winter; but for the attainment of the latter, some individuals very kindly offered their services. I thought it best, therefore, to stay and to observe the leadings of providence. Some experiments, which I made, to cure the habit of opium-smoking, proved so successful, that they attracted general notice; and drew the attention of some mandarins, who even stooped to pay me a visit, and to request my aid, stating that his imperial Majesty was highly enraged, because so many of his subjects indulged in this practice. But, as soon as the Chaou-chow and Fuhkeen men observed, that the native patients were becoming too numerous, they got angry, saying, "This is our doctor, and not your's;" and, as this argument was not quite intelligible, they drove many of the poor fellows away by force. In a few days, moreover, the whole stock of medicines I had with me was exhausted, and I had to send away with regret, those poor wretches, who really stood in need of assistance.

In the mean time our men went on with their trade. Under the superintendance of some officers who had farmed the duties, they began to unload, and to transport the goods to the store-houses. Many a trick was played in order to avoid the payment of duties, although they were very light. Indeed, the sailors' merchandise was almost entirely exempt from all charges. As soon as the goods were removed to the ware-houses, the resident merchants made their purchases, and paid immediately for their goods in sycee silver. These transactions were managed in the most quiet and honest manner, and to the benefit of both parties. On the sugar and tin very little profit was gained, but more than 100 per cent was made on the sapan wood and pepper, the principal articles of our cargo. European calicoes yielded a profit of only 50 per cent; other commodities, imported by Canton men, sold very high. On account of the severe prohibitions, there was a stagnation in the opium trade. One individual, a Canton merchant, had been seized by government; and large quantities of the drug, imported from Canton, could find no purchasers.

The trade of Teentsin is quite extensive. More than 500 junks arrive annually from the southern ports of China, and from CochinChina, and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the Capital swallows up immense stores, the importations, required to supply the wants of the people, must be very great. Though the market was well furnished, the different articles commanded a good price. In no other port of China is trade so lucrative as in this; but no where else are so many dangers to be encountered. A great many junks were wrecked this year; and this is the case every season; and hence the profits realized on the whole amount of shipping, are comparatively small.

Teentsin would open a fine field for foreign enterprise; there is a great demand for European woollens, but the high prices which they bear, prevent the inhabitants from making extensive purchases. I was quite surprised to see so much sycee silver in circulation. The quantity of it was so great, that there seemed to be no difficulty in collecting thousands of taels, at the shortest notice. A regular trade with silver is carried on by a great many individuals. The value of the tael, here, varies from 1300 to 1400 cash. Some of the firms issue bills, which are as current as bank-notes in England. Teentsin, possessing so many advantages for commerce, may very safely be recommended to the attention of European merchants.

By inquiries, I found, that the people cared very little about their imperial government. They were only anxious to gain a livelihood and accumulate riches. They seemed to know the Emperor only by name, and were quite unacquainted with his character. Even the military operations in western Tartary were almost unknown to them. Nothing had spread such consternation amongst them as the late death of the heir of the crown, which was occasioned by opium smoking. The Emperor felt this loss very keenly. The belief that there will be a change in the present dynasty is very general. But in case of such an event, the people of Teentsin would hear of it with almost as much indifference, as they would the news of a change in the French government. The local officers were generally much dreaded, but also much imposed upon. They are less tyrannical here, in the neighbourhood of the Emperor, judging from what the people told me, than they are in the distant provinces. When they appear abroad it is with much pageantry, but with little real dignity. Indeed I saw nothing remarkable in their deportment. No war junks, nor soldiers were to be met with,—though the latter were said to exist. To possess fire-arms is a high crime, and the person found guilty



of so doing, is severely punished. Bows and arrows are in common use. There are no military stores;—but great stores of grain. The grain junks were, at this season, on their return home.

The features of the inhabitants of this district more resemble the European, than those of any Asiatics I have hitherto seen. The eye had less of the depressed curve in the interior angle, than what is common, and so characteristic, in a Chinese countenance. And, as the countenance is often the index of the heart, so the character of these people is more congenial to the European, than is that of the inhabitants of the southern provinces. They are not void of courage; though they are too grovelling to undertake any thing arduous or noble, and too narrow-minded to extend their views beyond their own province and the opposite kingdom of Corea. They are neat in their dress; the furs which they wear are costly; their food is simple; and they are polite in their manners. The females are fair, and tidy in their appearance,—enjoy perfect liberty, and walk abroad as they please.

The dialect spoken by the inhabitants of Teentsin abounds with gutturals; and for roughness is not unlike the language of the Swiss. The people speak with amazing rapidity, scarcely allowing time to trace their ideas. Though their dialect, bears considerable resemblance to the mandarin, yet it contains so many local phrases, and corruptions of that dialect, as to be almost unintelligible, to those who are acquainted only with the mandarin tongue.

The natives here seemed to be no bigots in religion. Their priests were poorly fed, and their temples in bad repair. The priests wear all kinds of clothing; and, except by their shaved heads, can scarcely be distinguished from the common people. Frequently, I have seen them come on board the junk to beg a little rice, and recite their prayers, with a view to obtain money. But, notwithstanding the degradation of the priests, and the utter

contempt in which their principles and precepts are held, every house has its *lares*, its sacrifices, and offerings; and devotions (if such they may be called) are performed, with more strictness even than by the inhabitants of the southern provinces. Such conduct is a disgrace to human nature, and without excuse; "because that which may be known of God is manifest in them; for God hath showed it unto them." (Rom. i.19). Yet, prostituting the knowledge of a supreme ruler, they bow down before an image of wood or stone, and say,—"*this is my creator.*"

I made many inquiries, in order to ascertain whether there were any Roman catholics in this part of the country, but no trace, not even of their having once been here, could be found. There were Mohammedans, however, and with some of them I had opportunities of conversing. They seemed tenacious enough of their creed, so far as it regarded food,—they would not even dine with a heathen,—but in their notions of deity they were not at all correct. In their dress, they differ very little from their heathen neighbours; and they are quite like them also in their morals. Though they are somewhat numerous, they never influence public opinion, or show any anxiety to make proselytes.

The number of inhabitants which belong to the *middling classes*, properly so called, is not large. A few individuals are immensely rich; but the great mass of the population are sunk in abject poverty.—I saw very little among the inhabitants of Teentsin, that could give them a just claim to be called a literary people.—They are industrious, but not skillful workmen; and even their industry furnishes few articles for exportation. In a few manufactures, such as tapestry, coarse wollens, and glass, they succeed well.—With such an overflowing population, it would be wise policy in the government, to allow emigration, and to open a trade with foreign nations, in order to furnish sufficient employment

and sustenance for the increasing multitudes of people; otherwise, there is reason to fear, lest, ere long, pressed by want and hunger, they fall back upon and destroy those, whom they have been taught to revere as their political fathers. I am inclined to believe, from all that I have seen of this people, that they are susceptible of great improvement, and that reform might more reasonably be expected among them, because of the extreme simplicity of their manners. Teentsin, as has been already observed, presents an inviting field to the enterprising merchant; but to the christian philanthropist, whose attention may be directed to these regions, it not only affords an inviting field, but presents claims—*claims* which ought not to be disregarded.

Our sailors, having disposed of their part of the cargo, and obtained their full wages, gave themselves up to gambling—the general diversion of this place. Nor did they desist from this practice, until most of them had lost every thing they possessed. They had now to borrow money in order to purchase clothes, to protect them against the inclemency of the weather; new scenes of contention and quarrelling were daily exhibited; and the lives, as well as the persons of some individuals, put in great jeopardy. They also indulged freely in the use of spirituous liquors, which were very strong and intoxicating; and finally they betook themselves to wretched females. In these circumstances, their misery was extreme; several of them were seized upon by their creditors, some hid themselves, and others absconded.

As we had arrived here so late in the season, just at the time when many of the junks were about leaving, it was necessary to shorten our stay, lest the Pei-ho, freezing up, should detain us over the winter. On the 17th of October, we began to move slowly down the river. Before leaving Teentsin, I received numerous presents, which were

accompanied with many wishes for my welfare. A great many persons came to take an affectionate leave of me, at our departure. At the earnest request of some individuals, I was constrained to promise, that, if God should permit, I would return the next year; and, in the case of such a visit, some of them engaged to accompany me to the Capital,—while others, wanted to make with me a journey overland from Teentsin, to Hea-mun (Amoy). I can scarcely speak in too high terms of the kindness I enjoyed during the whole time I was at this place; and the reason for such unexpected treatment, I must ascribe to the merciful interposition of the Almighty, under whose banner I entered on this undertaking. The favour and kindness experienced in Teentsin were a rich compensation for my former bereavements and trials. My health also was again restored, and I could cheerfully perform the duties devolving upon me.

We all had provided ourselves with furs; and we were now, at length, proceeding to Leaoutung, which is situated on the north of the gulf of Petchelee, on the frontiers of Mantchou Tartary. As Teentsin furnishes no articles for maritime exportation except the *tsaou*, or “date,” the junks arriving here, sell their cargo, and then proceed to some of the ports of Leaou-tung, where a part of their money is invested in peas and drugs. Though we had the current in our favour, we were a long time in reaching Ta-koo, and this because the sailors were fonder of gambling than of working the junk. At Ta-koo we were delayed several days, waiting for our captain and one of the passengers, who were left behind. While at this place, I was invited by the port master to dine with him, on shore, but was prevented by the inclemency of the weather; several physicians, also, came on board, to consult with me concerning difficult cases, and received my instructions with much docility. After further delay, occasioned by a strong north wind, we



finally, got under weigh, Oct. 28th, with a native pilot on board. We soon passed the Sha-loo-poo-teen islands; and, having a very strong breeze in our favour, arrived at the harbour of Kin-chow, in the district of Fung-teen-foo, about fifteen leagues distant from Moukden, the celebrated capital of Manchouria. The persons with whom I conversed about the place told me, that it differed very little from the other cities in this district. The Mantchou Tartars who live hereabouts are numerous, and lead an idle life, being principally in the employ of the Emperor, either directly or indirectly. There seems to be but little jealousy between them and the labouring class of Chinese.

There are two other harbours in this district, viz. Nan-kin (or southern Kin-chow, so called to distinguish it from the northern place of the same name), and Kae-chow. The latter is the most spacious and deep, and is capable of containing a large fleet. The harbour of Kin-chow is shallow, surrounded by rocks, and exposed to southern gales. Junks cannot approach within several miles of the shore, and all the cargo must be brought off in lighters. This country abounds with peas, drugs, and cattle of every kind. It is, on the whole, well cultivated, and inhabited principally by Mantchou Tartars, who, in their appearance differ very little from the Chinese. The Fuhkeen men, here, also, have the trade at their command; and quite a large number of junks annually visit the harbours of Leaou-tung.

It was a long time after we arrived at Kin-chow, before we could go on shore, on account of the high sea. It became generally known among the inhabitants, ere I had left the junk, that I was a physician, and anxious to do good; and I was, therefore, very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me; and patients

were more numerous than I had any where else found them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned, on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially, because it had been adopted by heathen authorities, and so effectually put a stop to every kind of licentiousness.

Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping places, which are formed of brick; and so constructed, that they can be heated, by fires kindled beneath them.

On the summit of a high mountain in the neighbourhood, there is a small temple; and also several others on the low ground, in the vicinity. One of the latter I visited: it was constructed in the Chinese style, and the idols in it were so deformed, that they even provoked a smile from my Chinese guide. In the library of one of the priests, I found a treatise on repentance, consisting of several volumes.—There are here many horses, and carriages; but the carriages are very clumsy. The camel is likewise common here, and may be purchased very cheap.—The Chinese inhabitants, of whom many are emigrants from Shantung, speak a purer dialect than those at Teentsin. They are reserved in their intercourse, and in the habit of doing menial service; while the Fuhkeen men carry on the trade and man the native fishing craft. After having supplied the manifold wants of my patients, in this

place, I distributed to them the word of life, and gained their esteem and affection.

The 9th of Nov. was a very pleasant day; but during the night, the wind changed, and a strong northerly breeze began to blow. In a few hours, the rivers and creeks were frozen up. The cold was so piercing, that I was obliged to take the most active exercise, in order to keep myself warm; while the Chinese around me, covered with rags and furs, laid down and kept themselves quiet. The wind, at length, blew a gale, and we were in imminent danger of being wrecked; but the almighty hand of God preserved us, whilst a large junk, better manned than our's, was dashed in pieces, near to us. Business was for some days, quite at a stand, and I had reason to fear the junk would be ice-bound. The sailors on shore whiled away the time, smoking opium day and night. Some of them bought quails, and set them fighting for amusement. Indeed, there was not the least anxiety manifested in regard to the vessel; and it was owing to the unremitting severity of the cold, that we were, at last, driven away from Kin-chow. The sailors delayed so long on shore, that the favourable winds were now passed away; and, dissatisfied with the dispensations of divine providence, they murmured, and gave themselves up again to gambling and opium smoking.

On the 17th of Nov., we finally got under weigh, passed along the rugged coast of Leaoutung, and, on the next day, reached the province of Shantung. Unluckily for us, snow now began to fall, and our sailors thought it expedient to come to anchor, though we had a fair breeze, which would have enabled us to make the Shantung promontory. My strongest arguments and representations were all to no purpose;—"Down with the anchor, enter the cabins, smoke opium, and take rest," was the general cry among the men. The next day, they showed no disposition to proceed, and went on

shore to buy fuel. When we were again under weigh, and the wind was forcing us round the promontory, the sailors thought it best to come to anchor at Toa-sik-tow (or Ta-shih-taou), near the promontory, where there is a large harbour. This place is too rocky to yield any provisions; but some of the adjacent country is well cultivated, and furnishes good supplies. The inhabitants carry on some trade in drugs, but are generally very poor. The sailors crammed our junk, already well filled, till every corner was overflowing with cabbage and other vegetables. Even the narrow place where we dined was stuffed full;—"we *must* trade," was their answer, when I objected to these proceedings.

A favourable breeze now began to blow, and I tried to persuade the men to quit the shore, and get the junk under weigh. They, however, told the pilot plainly, that they did not wish to sail; but after many intreaties, he finally prevailed on them to weigh anchor. A fair wind had almost borne us out of sight of the promontory, when the breeze veered round to west, and the sailors immediately resolved to return and anchor; all sails, therefore, were hoisted in order to hasten the return; but the wind changing back again to a fair point, they were unable to effect their purpose, and so cast anchor. They continued in this situation, exposed to a heavy sea, till the wind abated; then they entered the harbour, and went on shore, the same as previously,—wholly regardless of the wind, which had now again become fair. I strongly expostulated with them, and urged them to go out to sea, but "It is not a lucky day," was their reply. Nor was it till after a wearisome delay, and when other junks, leaving the harbour, had set them an example, that they were, at length, prevailed on to get under weigh. We had not proceeded more than fifty leagues, when the fellows resolved once more to return, but were prevented by strong northerly gales, which now drove us, *volens nolens*, down the coast.



Though the sea was amazingly high, when we came to the channel of Formosa, we saw many fishing boats, in all directions. I have never met with more daring seamen than those from Fuhkeen. With the most perfect carelessness, they go, four in number, in a small boat, over the foaming billows; while their larger vessels are driven about, and in danger of being swallowed up by the sea. Formerly, these same men, who gain a livelihood by fishing, were desperate pirates, and attacked every vessel they could find. The vigilance of the government has produced this change; and, at present, piratical depredations are very unfrequent in the channel of Formosa.

On the 10th of Dec., after having suffered severely from various hardships, and having had our sails torn in pieces, by the violent gales, we, at length, saw a promontory in the province of Canton,—much to the joy of us all. At Soah-boe (or Shan-wei), a place three days sail from Canton, our captain went on shore, in order to obtain a permit to enter.

We proceeded slowly in the mean time, and I engaged one of my friends to go with me to Macao, where, I was told, many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 13th Dec., and was kindly received by Dr. and Mrs. Morrison.

The reader of these details should remember, that what has been done is only a feeble beginning of what must ensue. We will hope and pray, that God in his mercy may, very soon, open a wider door of access; and we will work so long as the Lord grants health, strength, and opportunity. —I sincerely wish that something more efficient might be done for opening *a free intercourse with China*, and would feel myself highly favoured, if

I could be subservient, in a small degree, in hastening forward such an event. In the merciful providence of our God and Saviour, it may be confidently hoped, that the doors to China will be thrown open. By whom this will be done, or in what way, is of very little importance; every well-wisher and co-operator will anxiously desire, that all glory may be rendered to God, the giver of every good gift.

The kindness wherewith I was received by the foreign residents at Macao and Canton, formed quite a contrast with the account the Chinese had given me of "barbarian character," and demands my liveliest gratitude. Praise to God, the Most High, for his gracious protection and help, for his mercy, and his grace!



### MISCELLANIES.

VOYAGES TO THE NORTH OF CHINA.—In the warfare which is now carried on,—‘not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places,’—and which will be carried on, until the great destroyer of human happiness is bound, and the kingdom which is not of this world, wherein dwelleth righteousness and peace, is everywhere established, a vast variety of persons and of means will be needed and must be put in requisition. Yet the race is not to the swift, nor the battle to the strong; the final issue of the contest does not depend on human contingencies; it rests with that great Being, whose economy is not confined to narrow limits, and whose power and wisdom are infinite. It is alike easy with *him* to work, whether with the few and the feeble, or with the many and the mighty. He speaks, and it is done; famine, pestilence, fire, and sword, stormy winds and waves are made his ministers,—usually the ministers of his wrath; while for the highest offices of his mercy, *men* are employed,—and for a great diversity of labours, are endowed with an equal diversity of gifts.

In the lives of that great company of heroes, “who through faith subdued kingdoms, wrought righteousness, obtained promises,

stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens,"—what a beautiful and striking variety of character is exhibited! So in later times, among those Galileans, some of whom were surnamed "sons of thunder," the same diversity is found; and so it is at the present day. Translations of the Scriptures are needed; and men with iron constitutions sit down to the work, toil night and day, and soon that word in which life and immortality are brought to light, is in the languages of nations, which till now could never read in their own tongue the wondrous things of God. Nations, which have long sat in the region of death's shade, are to be enlightened; and men go forth, not without good reason, eager to publish to the inhabitants of distant isles and continents, the *only name* given under heaven whereby we must be saved. One individual labours unseen, except by that eye from which even the motions of the heart are not hid—no earthly glory beams around him, no sympathy is raised in his behalf among those of his day and generation; another one, as he goes, amidst many dangers, from continent to continent, gathers around his career an interest of the highest and noblest kind, and he (perhaps to his own grief) is hailed as a wonder of the age:—all these, and far greater differences may exist, while yet for each there is laid up, for the awards of the great day, an equal weight of glory. There is sometimes, also, a kind of destiny attached to persons. By an influence, which neither they themselves nor others can easily account for, they are urged onward, and toil unto death; nay, sacrifice their lives. We have been acquainted with such cases. They themselves knew (or others knew and they might have known), with moral certainty, that by the severity of their labours they would cut short their days on earth; they would have dissuaded others from such a course, but could not be induced to desist from it themselves.

We notice these principles of the divine government, and these phenomena of the moral world, that we may not extol one course of conduct because it is novel and striking, nor undervalue a different one because it is humble. If there is sincerity and purity of heart, a willing and obedient mind, joined with knowledge, diligence, faith, and zeal, not the giving away of even a cup of cold water will lose its reward.

Before the numerous people who speak the Chinese language, are brought in willing and joyful obedience to the prince of peace, it may be expected, that a very great variety of talent will be required, and a very great diversity of character and conduct exhibited. Such, indeed, is already the case. The account of "a voyage along the coast of China to Mantchou Tartary," which we have given in the preceding pages of this work, stands in high relief. If the enterprise is followed up, as it may and ought to be, it will form the commencement

of a new era in the history of the East. All the circumstances in the journal are not, perhaps, just as some persons would like them, or would have had them, if they had prepared the account; or they may not be written in the style best calculated to please a critical taste; but, in our humble opinion, the journal must be pronounced not only "novel and interesting," but a very fair, full, and impartial account of what transpired, and was presented to view, under the observation of the writer; and until the results of the voyage are made known to those who would account it a "vain wandering," we shall not, in the words of Mr. Gutzlaff, "be very anxious to vindicate" him from their charges. We ought to state, here, however, that the journal was prepared by Mr. G., from very brief notes in Chinese, after he had returned to Macao; the circumstances in which he made the voyage, preventing him from writing it out, at length, as he went from place to place, either in Chinese, English, or German, the last of which is his native tongue.

Of the *second voyage* (to which we alluded in an introductory note to the journal, in our first number), we have reason to believe, that very full accounts are in course of preparation for the press.—But, although we hope shortly to see these accounts published, yet we cannot pass over this interesting expedition, without laying before our readers abroad such particulars respecting it, as are already in our possession. The voyage was commenced on the 26th of Feb. last, when Mr. Gutzlaff embarked on board the *Lord Amherst*, Capt. Rees, an English country ship, chartered for the occasion, by the Hon. E. I. Company, and under the direction of H. H. Lindsay, Esqr., of the Company's establishment in China. After a most eventful voyage, in which many places were visited along the coasts of China, as well as some parts of Formosa, Corea, and the Lewchew islands, the *Lord Amherst* returned on the 4th inst., to Macao, from whence she started at the time stated above.

During the early part of the voyage, the *Amherst* was detained on the southern coast, for a long period, by very unfavourable winds; which afforded abundant opportunity of entering the eastern ports of Canton province. In April, we believe, Formosa was visited, but only the western side of it, which is already pretty well known. After a short stay at Formosa, and among the island of the Peughou or Pescadore archipelago, between that island and the main-land, the voyagers returned to the coast, and visited, in succession, Amoy,—Fuh-chow-foo, the capital of Fuhkeen,—Ningpo in Chekeang,—the Chusan and neighbouring islands, opposite to Ningpo,—Shanghai in Keang-soo, south of the Yangtsze-keang,—Tsungming, at the mouth of that river,—and part of Shantung. Along the whole of this coast, they were received by the people as friends, and "were flattered



and feared" by the inferior local officers. Such proceedings, however, were not to be tolerated by the higher authorities. Several severe edicts were sent from Peking; and they were ordered to be driven from the coast; but this was a circumstance to be expected, and should excite not the slightest alarm. Notwithstanding the strict interdicts, some sales were effected; but not, we believe, to any considerable amount.

From Shantung promontory, the *Lord Amherst* sailed across to Corea, bidding farewell to the Chinese coast; and after a few days' stay at Corea, she proceeded to the chief island of the Lewchew group. From thence she sailed, near the end of last month, for Macao. At Corea and Lewchew, the fear of the Chinese government was greater, we understand, than any where on the Chinese coast; and probably not without good reason.

Mr. Gutzlaff being supplied with a variety of christian books, such as tracts and portions of the Scriptures, found opportunity to distribute them wherever the vessel touched; in this way he was enabled to furnish the people with specifics, for their mental and spiritual, as well as for their bodily diseases. It is pleasing to know, that both the medicines and books dealt out by Mr. G., were accepted joyfully, and that in some places, the latter were eagerly sought after, and much liked. Thus, by this voyage, occupying little more than six months, the word of eternal life has been circulated in several of the provinces and islands of China, in Corea, and among the inhabitants of the Lewchew islands;—and "it shall not return void," but "shall prosper," accomplishing the will of the Lord.

And now, shall this enterprise be abandoned? Shall the ships of Europe and America not be permitted to sail "within the inner seas" of China? And when fair breezes have borne them, richly laden, into the ports of the "celestial empire," shall the peaceful inhabitants, who, wishing for an interchange of commodities, eagerly throng their decks, be driven away by "barbarian cruelty?" We heartily wish that the subject of "*free intercourse with China*," might be put in its proper light, and urged by arguments worthy of the cause. We ask again, shall this enterprise be abandoned?—and meanwhile we wait,—looking with anxiety to see what further measures are to be adopted. We would request our readers—those in particular, who are still disposed to doubt the utility of such an enterprise,—to read attentively the following communication, which we have received from a correspondent.

*To the Editor of the Chinese Repository.*

SIR,—There appears to be a very great variety of opinion with regard to what has been achieved by the *Lord Amherst*, in her recent voyage along the coast,—to the Penghou islands, Formosa, Corea, and the chief islands of the Lewchew

archipelago. As far as I am able to judge, I am inclined to think,—and it is with pleasure I indulge the hope,—that the result will be highly gratifying, to the merchant as well as to the philanthropist, by the future opening of a trade to the north of China, which it is not improbable this voyage may give rise to.

It has now been clearly proved, that by the people we will be received with open arms; and that the local authorities, prompted by self-interest, will be glad to encourage our coming; if only the higher authorities, of the provincial and general government, can be induced to permit, or at least, to wink at it. The common Chinese of the northern parts are by no means so misanthropic, nor are foreigners there so much abused and ill-treated, as is here the case. Neither does there exist any force along the coast, to put in execution the threatening edicts which are so often fulminated by the government. Though the Chinese are, and have always been, invincible, in a paper or diplomatic warfare with Europeans; and though the officers of the government, in their manifestoes, wholly deprecate the friendship of strangers;—yet the matter is seen in a far different light, when you come into close contact with them, as did the inmates of the *Lord Amherst*. Then, not the people only, but the local officers also, shew themselves as fully sensible of the advantages of opening a trade, as we ourselves are. The latter could not have expressed their opinion on the subject more strongly, than when they repeatedly requested, that persons should be sent, with proper authority, to arrange the matter with their sovereign: and in this case, they engaged to lend their assistance, by expatiating, to their superiors, on the advantages that will accrue from trade.

The short treatise on the English character, of which a translation appeared last July, in the *Canton Register*, has, I doubt not, opened the eyes of the people in regard to foreigners; and very greatly vindicated the nature of their dispositions towards the Chinese. But since even foreigners consider the Chinese misanthropic system of exclusion as justifiable, and regard as an aggression every attempt made to break down the wall of separation,—it is with peculiar pleasure, that I call on you to record the public feelings of friendship, evinced towards foreigners, in all the maritime provinces of the country,—a fact which at once annuls the validity of an argument, founded on the unfriendly and repulsive dispositions of the Chinese towards strangers. But, independently of this, what right, I would ask, have men, who derive their being from the same great parent, who live under the same canopy of heaven, and who are advancing to the same state of future existence,—to deny to their fellow men the privileges of mutual intercourse?

The details of the voyage, and of the circumstances that occurred wherever the vessel touched,—which are soon to appear

in print,—will, it is hoped, exempt the Chinese, in the view of every reasonable man, from the charge of misanthropy, hitherto urged against them; and will give a new and better view of the real state of a country, the barriers to which have long been considered impregnable.

Your's,  
PHILO-SINENSIS.

WORSHIPPING AT THE TOMBS.—Prayer, as exemplified in Holy Scripture, consists of adoration, confession, supplication, and thanksgiving. The supplications, even in the Old Testament, refer much to spiritual blessings. A divine influence is implored, to enlighten the understanding, and to purify the heart. As for example;—"Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix. 18.—"Create in me a clean heart, O God; and renew a right spirit within me." Ps. li. 10. Neither pagans nor modern sceptics have, we believe, been in the habit of desiring, that He who created the soul of man would assist them in the search of religious truth.

The Chinese use written prayers, and also pray without a written form, sometimes audibly, and sometimes mentally; but their prayers have little or no confession of sin, or supplication for spiritual blessings. The service which the priests of Budha read in their temples, and when saying mass for departed souls, consists almost entirely of ascriptions of pompous titles to the idols before them. There are in the service, a great many untranslated Indian words. When native laymen have inquired of the priests the meaning of the service; they have replied that they did not know; but the repetition of them was meritorious, for those in whose behalf the service was performed.

A written prayer is read by the higher order of Chinese, when worshipping the manes of their ancestors, to whom they pray in much the same manner as to the gods, for prosperity in their particular callings, and in their families. The poor are generally satisfied with an extemporaneous service. At funerals, a service is read or spoken. There are prayers for rain also. These are generally accompanied by sacrifices and offerings, on which, after the gods and the ghosts of their ancestors have participated, the worshippers feast. Scholars, farmers, artisans, and merchants, who pray for prosperity in their several avocations, generally accompany their prayers with a vow or promise, that, in the event of their prayers being favourably answered, they will make an offering to the god, or give money to the temple, for its and the idol's repair, or oil for the lamps, or a tablet of gratitude, &c. Hence his Imperial Majesty himself writes tablets to be placed over the gates of temples, or above the heads of idols, as expressive of his gratitude to them. A poor shopman, generally makes a sort of bargain in his vow. It is conditional. If he profits much he will give much; and if but little, his return

will be little. Whether if he lose he will be absolved from his vow or not, we do not know. But there are worshippers—gamesters, and others,—who having been very inportunate in prayer, and made large promises, and being afterwards disappointed in their hopes, have insulted the idols; or broken an ancestor's tablet to pieces. This, of course, is considered very impious; and there are legends of the god of thunder having struck persons dead, who have been guilty of these atrocities.

Parents pray that sons and *not* daughters may be born to them. All classes, in doubtful or difficult undertakings, pray for a sign from the gods, shewing whether they will be prosperous or not. The sign consists in drawing, from a bundle of bamboo slips, a particular one, which, by numbers, refers to certain printed decisions, in verse, laid up in the temple.

Written prayers commence with the year, month, and day; the worshipper's name, place of abode, &c., somewhat in the form of petitions to mandarins. As it has been affirmed that the Chinese service at the tombs of their ancestors is a civil, and not a religious, performance, we now give the purport of one of them.

*Form of prayer to be presented at the grave of ancestors*

“Taonkwang, 12th year, 3d moon, 1st day:—I, Linkwang, the second son of the third generation, presume to come before the grave of my ancestor Linkung. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate, I pray that you will come and be present; that you will grant to your posterity, that they may be prosperous and illustrious;—at this season of genial showers and gentle breezes, I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, a fowl, a duck, a goose, and a fish; also, an offering of five plates of fruit; with oblations of spirituous liquors; earnestly entreating that you will come and view them. With the most attentive respect, this annunciation is presented on high.”

Repairing annually, at spring or autumn, to “sweep the tombs” of ancestors, has nothing in it contrary to reason or religion; but it is manifest that a service like this, containing prayers to the souls of the dead, is contrary both to Scripture and reason. We know that there is a branch of the visible church, where “offices,” not much dissimilar from these pagan prayers prevail. But though denominated Christian, we are not called upon to defend them, for we most solemnly protest against them; and were we permitted a hearing, would most strenuously exhort all who profess and call themselves christians, to discontinue all prayers, both for and to the dead. It is the sole prerogative of the Almighty and Omniscient God to hear and answer prayer. Saints and angels are fellow servants.



—See that ye worship them not;—worship God. “Call upon me,” says the blessed God, “in the day of trouble, and I will answer thee.”—“Trust in him at all times ye people; pour out your hearts before him; God is a refuge for us.” Happy are they who delight in secret prayer; who have their conversation in heaven; who have fellowship with the father and with his son Jesus Christ! May the “spirit of prayer and of supplication” be poured out from on high, on all the avowed disciples of Jesus, here, and in every place.

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### RELIGIOUS INTELLIGENCE.

JAVA.—We have been both pleased and pained by the intelligence which has recently reached us from this island. Those accounts which would make Java the most dreary and deadly place on earth, have long since been contradicted. The frightful stories of the *upas*, and others of a similar character, would represent the island as scarcely less desolate than the accursed cities of the plain, and Batavia only another name for death’s door. How far there was ever any ground for such accounts, and what were the reasons for giving them circulation, we will not stay to inquire; for it is certain they are no longer believed. A great many foreigners have sickened and died on the island; yet, are not many of those sad events justly attributable to irregularities in regimen? Be this as it may, it is certain, that most salutary changes are taking place among the people in their habits of living. Recent accounts confirm the opinion, that Java is one of the most healthy and beauti-

ful islands in the world, and that Batavia is by no means so unhealthy a place as many have supposed, while the seats of the residents, just without the town, are comparable, if not superior, to any within the tropics.

While we notice these things with unfeigned pleasure, we are pained to know, that in one instance, at least, the spirit of improvement has been repressed, and that, too, by those who should have been the first to foster and sustain it. We do not allude to the scenes where the civil arm has been raised to shed the blood of those over whom it rules.—If humanity has been outraged, there are those, we trust, still in authority, who will see to it that reparation is made. But it is not enough simply to satisfy the laws of justice. There are offices of mercy and charity which ought not to be neglected.—We allude to the fact, that the whole population of a small village, wishing to become christians and to be instructed in the truths of the gospel, requested

the resident at Sourabaya, to send them a teacher, with Bibles, but that he refused, declaring that he would not allow them to become christians, as they were quite happy enough without christianity; and further that christian tracts, in the Javanese language, have been confiscated, and the funds of the Dutch Bible Society, occasionally, applied to purposes merely literary.

If this account is correct, and we do not doubt it, it affords a striking illustration of the force of truth, and the mercy of God on the one hand, and of human wickedness and cruelty on the other. The villagers, once the worshippers of Budha, have been convinced of the folly of idolatry and brought to the determination of renouncing it, by the mercy of God, through the instrumentality of *tracts*. But when they sought after instruction, it was withheld from them; and when they were striving to enter into the way of life, they were hindered;—hindered by a disciple of *him*, who would have all men come to the knowledge of the truth, and be saved. Well may we appropriate to this case, the words of our Saviour; “Woe unto you, lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.”

**MOLUCCAS.**—Six Dutch missionaries, from Holland, were at Batavia early in the last month, waiting for an opportunity to embark for the Moluccas. We are glad to hear of the arrival of this little band; and to

know, also, that a similar one, for Siam and other places in the east, may be expected, in the course of a few months, from the churches of Christ in America.

The Moluccas were discovered by the Portugese, in 1510; in 1607 they fell into the hands of the Dutch, in whose possession, except for a short time, near the close of the last century, when they were under British rule, they have remained to this day. The Dutch commenced a course of benevolent labours, in these islands, at an early period, and with a spirit and zeal which are now again reviving. Of those early efforts, Dr. Milne, in his “Retrospect,” has given the following account.

“The first establishment of christianity in the Molucca islands, the translation of the whole Scriptures into Malay, and the composition of several excellent theological pieces in the same language, will continue, as long as history can preserve records, as imperishable monuments of the pious industry and extensive erudition of Dutch divines; and of the liberality of that government which bore the whole expense. The faithful men who did the work, have long since gone to their reward, but their labours remain. “Divine Providence has commanded devouring time to respect and spare them,” for the instruction of future generations and as facilities to future labours.”

At another time, and as early as we can obtain the necessary information, we will furnish our readers with a more complete account of the Moluccas.

## LITERARY NOTICE.

*The London Court Journal.*  
—This frivolous and superficial newspaper has ventured on the task of Chinese criticism, for which notable ability it avows itself indebted to 'Professor Neumann of Berlin.' The passage we particularly refer to, in No. 144, p. 72, begins thus.—“*The Emperor of China.* It is a vulgar error to mistake the words *Taou-kuang* for the name of his celestial Majesty. They only designate the Emperor's span of dominion, and really imply “the light of reason.”—Why, we could have told the court Editor,—and every reading man in England, excepting the “vulgar” people about court, knew,—more than ten years ago, that *Taou-kuang* means “Reason's glory;” and that the appellation is the *title* assumed on his present majesty's ascending the throne.

As to the Chinese term *Celestial empire*,—we were not aware that any difference of opinion existed respecting the genuineness of the expression, until we observed the following extraordinary paragraph in this said Court Journal;—“No such ridiculous compound exists in China as the ‘Celestial Empire,’ though it is customary so to translate the words ‘*Tian-hia.*’ Their real meaning is, however, ‘heaven beneath’ or ‘beneath the sky,’ implying nothing more nor less than ‘country;’ it is

perfectly ridiculous, therefore, to force this expression into any thing so removed from its genuine import as ‘celestial empire.’

It is an unpleasant task to correct the errors of learned men; but it is a task which should not be too readily shrunk from: and since Professor Neumann has denounced the term ‘Celestial empire’ as a ridiculous combination, and the use of as a popular error, we think it necessary to defend its genuineness, and the propriety of its use. To force *Tian-hia* (more properly *Teen-hea*), to express such a meaning would indeed be absurd; but the Chinese words so translated are not *Teen-hea*; they are, as every Chinese scholar knows, *Teen-chaou*, the ‘heavenly dynasty,’—the ‘celestial empire;’—the word *chaou*, a dynasty, being always applied more generally; to denote the possessions of a dynasty,—an empire.

We must here, also, call the professor to task for another mistake which he has committed. *Teen-hea*, correctly rendered ‘beneath the sky’ or the heavens, does not simply imply ‘country;’ but it implies ‘the world,’—‘all beneath the sky;’ and it is used by the Chinese to denote their own empire, in the same exclusive way that the Romans considered their dominion as including the *whole world*. that is, the *whole civilized world*.

## JOURNAL OF OCCURRENCES.

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REBELLION.—We have to regret the omission, in our last number, of some particulars which we possessed concerning the suppression of the rebellion in Hoonan. In our 3d number, page 111, we gave some extracts from a Peking Gazette of the end of May. A gazette of the 11th June, since received, contains further details, derived from a second despatch from Governor Lookwan, of which the following is an extract.

After having forwarded the previous despatch, concerning the victory over the rebels on the 15th May, the Governor joined General Yu-poo-yun, the commander-in-chief, and advanced with him, to repossess the small town of Pingtsenen, which had been the last strong-hold of the mountaineers in Hoonan; and to exterminate the rebels from the surrounding country. On the 20th, 21st, and 22nd of May, the troops were chiefly engaged in throwing fire into the town, by which means multitudes of the rebels were destroyed. On the 23d, a strong force was ordered to march in at once, and every place occupied by the rebels was set fire to, many of them perishing, with their houses, in the flames. On each of these occasions, large numbers of prisoners were taken, both men, women, and children; till at length, no more rebels were to be found. On the 25th, therefore, inquiry was made for the chief rebel Chaou-kin-lung; when it was universally declared, by his relatives and followers, that he had fallen in the streets of Ping-tseuen. Parties, with individuals who had known the chief, were then sent to turn over and examine every corpse, in order to assure the governor of the truth of what was said. This was done;—but unsuccessfully, and with great difficulty, on account of the vast number of putrid, half-burnt bodies, which lay unburied.

The governor, however, is inclined to believe the assertion of Chaou-kin-lung's death, and the Emperor agrees with him in thinking, that, as it is so general, there can be little doubt of its truth.—The Emperor greatly laments that, instead of having “taken him alive and sent him to Peking, there to be punished according to the fullest extent of the law,—that so the authority of government might be luminously exhibited, and men's hearts rejoiced,—it had been found impossible to obtain possession of his person, he having been slain in battle;—and so the Imperial hopes had not been accomplished.”—A fine specimen this of the civilization and tender mercies of the Chinese!—During the whole time of the siege of Ping-tseuen, which lasted from the 29th April to the 24th May, there were 3 officers and 158 privates killed; and 23 officers and 593 privates wounded.

It will have been seen from previous numbers, that, on the suppression of the rebels in Hoonan, as detailed above, Governor Le set out for Leen-chow, the seat of the rebellion in this province; and commenced a campaign against the eight principal tribes called *Pa-pac Yaou*. He had not dared, according to his own account, to make any attack previously; but had only preserved a strict look-out, during the continuance of rebellion in the neighbouring province; for which he has incurred the Imperial displeasure, and has been degraded from his rank, and deprived of the honorific ornament of a peacock's feather in his cap; being suffered, however, to retain his office.

Since the defeat which he met with at the beginning of this campaign, on the 20th of June (and which was the immediate occasion of his degradation), his Excellency has been



joined by the Imperial commissioners He-ngun and Hoo-sung-ih, with Yu-poo-yun, appointed to take the temporary command-in-chief of the troops; and has met with a little better success. In a gazette of the 6th August, the Emperor, however, expresses his displeasure on account of the Governor having attempted to enter the hills after the rebels, by which means the troops were in danger of being entrapped. His Majesty wishes all the mountaineers to be enticed into the plain, and driven together into one place, as at Pingseuen in Hoonan:—then he says, they can be surrounded, and entirely cut up, without one being suffered to escape (or, in Chinese phrase, to slip through the meshes of the net)!

Another subject of Imperial reproof is the want of attention to the military force in Canton, in consequence of which the men are mostly so feeble-bodied and incapacitated for action,—that, although in their own province, many of them get ill from want of strength to bear the necessary labour and change of place.

The commissioners and governor are directed to draw supplies of grain from the districts in the neighbourhood of Lcen-chow. Le, with Choo, the Fooynen, and the Poochingsze or Treasurer, are commanded to draw up estimates of money requisite to defray each item of expense, and to employ just as much as is requisite, but nothing more.—We are told, that the sums which have already been issued by the provincial treasury of Canton to defray the expenses of troops, weapons, and ammunition, during the last five months, exceed *two millions of taels*.

**SECRET ASSOCIATIONS.**—The weakness of the Chinese government is in nothing more plainly evinced, than in its fear, not only of large bodies of men combined for secret and political purposes, but also of small *religious* sects, headed usually by men of feeble ability, whose sole object appears to be gain. This fear, we think, is a far more convincing proof of weakness, than any real or imaginary inability of ministers to put a stop to such associations.—We express ourselves doubtfully of their inability, because we are of opinion, that it is owing rather to

the want of *will* than of *means*, that societies, like the San-ho-hwuy or Triad society, combined for the unequivocal purpose of overthrowing the dynasty now occupying the Imperial throne, have been suffered to attain power, so formidable, as to defy the authority of the government, when it suits the purposes of the associates to do so. We believe, that the principles of the society or brotherhood which we have named in particular, are, to wait the time when *heaven, earth, and man* shall all appear joined to favour them, in the subversion of the government (which time, according to some, will be when the future Budha appears on earth);—and in the interim to exert all their efforts to hasten forward that wished-for period.

We have been led to these remarks by observing the frequent recurrence, in the Peking Gazette, of Imperial edicts against *all* associations; and the severity with which ringleaders are punished,—some being condemned to suffer the slow and ignominious death,—others hastened to immediate execution,—and numbers transported for life, without possibility of being included in any, even the most general, pardon.

In a late number of the Gazette, there is a long paper from the Emperor,—occasioned by a memorial from a member of the censorate,—wherein the subject of the *Hwuy-fei*, or “associate banditti,” is connected with the rebellion of Chaon-kinlung, which, says his Majesty, “could never have been commenced but by the intervention and instigation of those associates.”—After considerable detail,—from which it appears, that the supreme government at Peking is not wholly ignorant of the unjust and unprincipled manner in which the local officers, at a distance from the capital, transact business; and that cases of appeal from the provinces, with regard to lands and property plundered, have of late become exceedingly numerous, his Majesty concludes with declaring his anxiety, on the people’s account, that such illegalities should be prevented; and requiring the higher authorities in all the provinces, to “make the Imperial mind their’s; and to attend to the people’s good as their chief occupation.”

PEKING, July 12th. A memorial has been received from *Halangah*, on the western frontier, saying, that *Maemaetelee*, the Beg of *Aoukhan*, had sent an envoy, with a letter (or rather a statement, as from an inferior) to the Emperor; delivering up eighty Cashgar Mohammedans. The bearers of the letter, having brought with them merchandize, horses, and sheep, *Halangah* had proclaimed the gracious will of the Emperor, that they should trade therein, without the levying of any duties.

His Majesty handed the letter over to Esak, or Isaac, the Cashgar prince, (whom, since the last Cashgar campaign, he appears to have retained at Peking); and was very well satisfied with the translation which Prince Isaac gave him. "These Aoukhaners, says he, "awed by the majesty, and penetrated by the virtue of China, have, in this proceeding, evinced sincerest gratitude. It is an omen of permanent tranquillity on that frontier."

From this occurrence, and perhaps in consequence of a request from the Aoukhan Beg, his Majesty has taken an opportunity of restoring to rank and office, the venerable *Sung Tajin*, who has been, for some months back, in disgrace. *Sung* was formerly commissioner in Turkestan; when he made himself loved and adored by the people; and advised measures such as those which have now been adopted; hence his merit, which has recommended him to mercy. The Emperor, moreover, was desirous of showing kindness to an aged minister, who has served under three successive monarchs, viz: *Keen-lung*, *Kea-king*, and *Taou-kwang*.

FIRE, originated by opium smoking. On the 9th inst., one of the inferior

examiners of the graduates' themes, in the Keujin's examination hall, was, in the evening, sitting in his own apartment, looking over the themes which had been written. Tired of his day's work, he laid down the papers, took up an opium pipe, and fell asleep. He was shortly awakened by fire near him, which he was enabled to extinguish before much injury had been done to any thing except the candidates' papers. Several of these, however, having been burnt, he was unable to screen from his superiors, the fact, that he had been partaking of the forbidden, and hence more valued, drug.

REMARKABLE BIRTH. It is pretty well known that, in China, parents having three children at a birth (as well as persons of remarkably advanced age), are presented by the government, with small sums of money; whether as rewards for circumstances over which they can have no controul, or as trivial offerings in aid of their support, we are not prepared to say. On the 31st of last month, a woman named *Chang*, the wife of a man whose name is *Wang-a-kwei*; living at *Whampoa*, was delivered of three sons; in consequence of which the parents have received ten taels from the district magistrate; who sent the father back, desiring him to nurture his sons, and bring them up. It is expected, however, that he will destroy one, if not all of them,—in blind belief of the Chinese saying, that "a triple birth is the harbinger of evil." Who that is acquainted with this fact, can conscientiously think, with anti-christian *soi-disant* philosophers, or professing-christian governments, that pagans can be "happy enough without christianity"?

*Postscript.*—A paper has just come in from *Leen-chow*, too late for more particular notice. It is a memorial from *Hc-ngau* and *Hoo-sung-ih*, the Imperial commissioners; and contains an account of all the successful skirmishes with the rebels that have occurred, from the 15th of August, the time of their arrival at *Leen-chow*, till the 20th inst., the date of the despatch.

Some advance has been made;—they have penetrated farther into the mountainous districts, than at any previous period of the war; and are only waiting for the arrival of a reinforcement, when they hope to end the rebellion, by the entire reduction of the mountaineers; many having already offered submission, but without being willing to resign their arms.



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